

Altruistic Perspectives Found in the Poems of Kamala Das

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Abstract: Kamala Das is one of the prominent writers among Indian English Literature. Kamala Das has published many volumes of Poetry in the year 1985. Her Poetry reveals the dilemmas and tragic situations faced by her due to the stress of her longing for love, sex and loneliness. She meets the pain of loneliness and isolation right from her childhood. Kamala Das has faced many controversies as a Woman expressing straightforwardness in her writings. This paper focuses on the inhumanity found in her poems. Human values are a unique theme in the modern world; which needs it poorly today. The article also shows how the poet's knowledge of this world, and examines how her poems touch the human quality. Humanism is a pleased dynamic which substitutes the religion that believes in the spiritual element called God. But in the current situation humanism is unsuccessful because of the fakeness called materialism, men started running after money leaving their humanism and their altruistic characteristics behind. This study tries to spotlight the Altruistic perspectives and concepts hidden in the poems of Kamala Das.

Keywords: Altruism, Altruistic, Humanism, Humanity, Materialism, Relationships, Self-possessed.

INTRODUCTION

Altruism is a principle and acting with unselfish regard for others, willingness to help others even if the result is harmful. The word "Altruism" was coined by French Philosopher Auguste Comte in French, like altruism, for an antonym of egoism. Altruism is an ordinary observation in field populations of the day creatures is an individual performing an action which is at a cost to themselves for example pleasure and quality of life, time, probability of survival or reproduction, but benefits, either directly or indirectly, individual, without the hope of mutuality or recompense for that deed.

Selflessness can be famous from the sentiment of dependability in the meantime as the end is focused upon social connections, philanthropy does not think about relationships. In a significant number of the discussion, there is an inquiry whether certified unselfishness is conceivable in human brain science. The hypothesis of Psychological vanity proposes that no demonstration of circulation, serving or relinquishing can be portrayed as really charitable, as the entertainer may get a special reward as close to home fulfilment. The enormity of this contention relies upon whether inherent prizes prevail as "benefits". The term selflessness may likewise allude to an ethical rule that cases that people are morally appreciative to esteem others. This concept has a prolonged past in philosophical and ethical thought. Humanism is a rational perspective educated by science, inspired by art and encouraged by fellow feeling. Concerning the significance and dignity of each, it also cares for the development of individual freedom, opportunity consistent with social obligation. The history of the term humanism is difficult but scholastic. It was in the 19th-century German Researchers started to allocate the Renaissance attention on typical considerations in teaching. These investigations were sought after and incorporated by instructors mentioned too, gaining schedule as the early fifteenth century, as 'umanisti' that is, teachers or substitutes of classical writings. The word 'umanisti' grows from the study of humanities, the progression of serious investigations that were in the fifteenth century, consists of language construction, verse, good and wisdom.

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Humanism is a freed and moral life perspective that weights the general population to have their benefits and obligations to give meaning and to frame their own lives. Humanism supports for the working of an additionally pleasing society through moral in the viewpoint of human and other steady regards in essence of reason and open investigation through human capabilities. Humanism is not supernatural, and it does not recognise strange outlooks of reality. A humanist is somebody who notices that we, individuals, are the most intrusive and capable custodians of facts known in the world. To identify the circumstances, we should pertain our reasoning and experience to understand the world. Likewise, we may make or offer of the colossal skilful results of humanity to enhance our enthusiastic palettes, grow our sensitivity and increment our scholarly limit.

A humanist is somebody who perceives that we, individuals, are by a wide edge the most advanced good execution performers on the Earth. We can get a hold on morals. We may not be the main noble subjects, But instead, we have a one of a kind limit concerning a proper assessment: to act in light of a genuine concern for pleasure, growth, and gratification, or against it. To work well, we should assume obligation for ourselves as well as for other people, not for the better taking care of in the great beyond, but since all the better we can do is to move on with this life as shining as possible. That means helping other people and succeeding at whatever we do best.

Humankind implied the improvement of human goodness, in every one of its arrangements, to its fullest degree. The term along these lines recommend not just such appearances are related with the basic word humankind—understanding, consideration, and responsiveness, and humanity yet also extensively more self-possessed qualities as determination, judgment, shrewdness, persuasiveness, and even love of esteem. Consequently, the owner of humankind could not be just a stationary and isolated savant or man of letters, however, was of need a member in dynamic life. Similarly, an activity without kind was held to be crooked and violent, knowledge without movement was discharged as bare and flawed. Humankind required a polish up of business, courtesy, and adjust regarded not due to a situational decision somewhat of complementarity.

In the present scenario of the mundane world, it is pitiful that even humanism has been brought as an experience to teach a person to 'behave as human'. Because everything was brought to him in the name of the business, commercial from his studies till his marriage was seen in the name of the business to turn most of them ridiculous. Do we lose humanity for money in this materialistic world? Therefore what makes them human? The pursuit for the responses of these questions is explored in the distinguished writer and the Great poet Kamala Das's selected poems.

Kamala Das, one of the exceptional artists of India, writing in English and Malayalam, was conceived on March 31, 1934, in Malabar in Kerala impacted by her uncle Nalapatta Narayan Menon, a noticeable essayist, she started composing verse at an early age. As a trailblazer in the English Indian poetry, she is the leading Indian lady writing in English who straightforwardly discusses the sexual yearnings and encounters of Indian ladies. She relinquished the safe field of expounding on juvenile savagery, unreciprocated love. As per her, the verse is "the April sun crushed like a squeezed orange", the warmth injects into the brain of peruser. Affectability is the quality of her poetry. Composing under the nom de plume, 'Madhavikutty', she is one of the main short story essayists in Malayalam. She was selected for the Nobel Prize in writing, along with scholarly identities, for example, Nadine Gordimer and Doris Lessing. Her broadly acclaimed stories incorporate PakshiyudeMaranam, Neypayasam, Thanuppu, and ChandanaMarangal. Her first English verse was 'The Sirens', distributed in 1964, trailed by Summer in Calcutta. She got numerous honours and tributes including Asian Poetry Prize, Kent grant for English composition from Asian nations, Asan World Prize, Sahitya Academy honour and Vayalar grant. She has worshipped into the limited and unclaimed domain and set a point of reference for her associates. Kamala Das appreciates a new position among the living Indo - English writers given her extraordinary inventiveness and unique appearance, in progress of Kamala Das there is a solid self-portraying component of humanism depicted. She was likewise a broadly perused author and composed on different points even though she was noticeable for her feministic viewpoint. There is a most vital point of view unnoticed which is the humanistic viewpoint.

THE DANCE OF THE EUNUCHS

It was hot, so hot before the eunuchs came
 To dance, full skirts going round and round, cymbals
 Richly clashing, and anklets jingling, jingling,
 Jingling... Beneath the fiery gulmohur, with
 Long braids flying, dark eyes flashing, they danced and

They danced, oh; they danced till they bled...

(The Dance of the Eunuchs L 1- 6)

In the above lines, the poet powerfully raises the rough and hot weather, strenuous, corrupt, sterile and desolate world through penetrating symbols and images. The dance of eunuchs whose miserable life reflects the poet's split personality is a noticeable part of autobiographical poetry. The poem, on the other hand, reveals about the marginalised community, and the poet also claims that eunuchs' songs are melancholy. Instead of searching for the real meaning of life, people are running behind money, vanity and self-respect and whereas eunuchs leads their life without knowing anything beyond dancing and the fiery gulmohur; until their legs pain. Eunuchs have an outlandish costume, they also wear a fake smile on their face as a mask, and they are actually "vacant ecstasy". When we see a Eunuch, we as a human being tend to laugh at them, comment and at times bully them. But they are even human beings just like us, but we never regret what we do. Their voices are harsh, due to the melancholy song. Their dancing is mechanical and aching. The conditions and the climate are gloomy. The viewers are pitiless. Even God seems to add their miseries. The eunuch's voices are harsh, and their songs are full of melancholy. This is because their lovers are dying and children left unborn. Some beat their drums while others beat their flat breasts and weep.

The heat and bareness and jasmines in, their hair could not provide them with a soothing effect. Kamala Das also reveals how others force every human. The society sets us certain rules, and we are not allowed to live our life on our own. The above lines are even in the civilised situation. The Eunuchs does not have the rights to choose the work they wanted to do. Whether they like it or not they are forced to get accustomed to their wonderful song and dance which is universal. The opening of the poem "The Dance of the Eunuchs" in Summer in Calcutta describes the poet's suppressing, her Unsatisfied wants. The extreme warmth, clean and passing mirror the sexual repulse experienced by her. The eunuchs move till they deplete, yet there is nobody to esteem them. Nature is stern. In reality, even the crows are quiet. Like the eunuchs, she attempts to fulfil her significant other, to get warmth from different perspectives yet every one of her deeds is pointless. Kamala Das isn't merely after physical love, yet the requirements for the energised character that she can't accomplish. So she loathes his body and his smudged need and her request with the appeal.

BLOOD

When we were children,
My brother and I,
And always playing on the sands,
Drawings birds and animals,
Our great grandmother said one day,
You see this house of ours,
Now four hundred years old;

(Blood, From The Old Playhouse and Other Poems L 1- 7)

In the above lines, Kamala Das reminiscent of her Childhood was as well as her grandmother house where she and her brother used to play on the sands. Whereas the present generation parents do not allow their children to enjoy or to be apart with nature, instead they kill the humanistic quality of the child at the early stage. But here Kamala Das being a snooping child she perceived nature and tries to draw birds and animals which is a practical activity of a child.

But
I must pose
I must pretend
I must act the role
Of happy woman
Happy wife
I must keep the right distance
Between me and high
I must keep the distance
Between me and the low
O Sea, I am fed up
I want to be simple
I want to be loved
And
If love is not to be had

I want to be dead. . . (Suicide, L 39- 54)

The significant impulse, first bringing together soul is one of improvement. The poet's upgrade emotional response shows itself as a rule in the notice of each type of cruelty, sexual, political, social or religious. Intentionally or unwittingly, Kamala Das starts a reputable concord of the writing of serenity. The long poem, "Suicide" throws light on the nature of Kamala Das. She is concerned to realise the fragmentation of her individuality. The critical lines mentioned are evidence for it. The prominent theme of Kamala Das poetry is an intrinsic struggle, both within and outside of her with the domain at large. The conflict between love and Desire, Body and Soul and the conflicts between her many selves as a woman, lover, daughter, wife, mother, writer, etc... She comes alive putting these conflicts into words. (Indian Poetry in English, critical Essays pg. 405)

LOUD POSTERS

I am today a creature turned inside
 Out. To spread me across wide highways
 Of your thoughts, stranger, like a loud poster
 Was always my desire,
 ...
 I've put
 My private voice away adopted the
 Typewriter's click as my only speech; (From Summer in Calcutta)

In the above lines, Kamala Das has made her inner thought evident. This visibility is more vibrant to her readers too. She has hidden all her identity and sacrificed herself to family, but now she realises that her voice has gone. Indeed she delivers her speech only through Typewriters. Altruism refers to a moral principle which claims that individuals are ethically grateful to value others. In the poems of Kamala Das, we find that there is no recognition or reward for what she does, and so she sees her sacrifices to be a miserable one. The unconscious thoughts, suppressed fault, lies and secrets, which she underwent in her childhood memories, are depicted in the form of words through the help of the typewriter, where 'she' is being created. In Kamala Das one does not discover representations of Nature; she is not a writer of Nature in the familiar feeling of the term. She all things considered makes full use of nature and individual courses for altogether different purposes. Directly, it represents a quiet analysis of the kind circumstance.

"My cousin asked me why I was cold and frigid. I did not know what sexual desire meant, not having experienced it even once. Do not you feel any passion for me, he asked me. I do not know, I said simply and honestly. It was a disappointing week for him and me. I had expected him to take me in his arms and stroke my face, my hair, my hands, and whisper loving words. I had expected him to be all that I wanted my father to my mother and me, I wanted conversations, companionship and warmth. Sex was far from my thoughts".(My story, 10)

Altruism should be considered as responsible for our fortune. For example from the above lines, every line of 'Kamala Das's portrays, moral depravity and an arranged passionless marriage which stalks women mainly '. She also continually speaks about "loneliness." In spite of being a married woman she did not feel one with her spouse instead she is longing for love which is true, that does not possess lust in it. She also says that all which Das expected was a warmth, companionship and friendly conversations, pitifully she did not receive what she expected. Though the human beings busy running after his money-oriented endeavours. He likewise defeats the woman. He neither loves him; nor he loves his wife truthfully, rather mere lust, which is a shocking reality for us.

Punishment in Kindergarten

Today the world is a little more my own.
 No need to remember the pain
 A blue-frosted woman caused, throwing
 Words at me like pots and pans, to drain
 That honey- coloured day of peace.
 Why don't you join the other, what
 the peculiar child you are!
 On the lawn, in clusters, sat my
 Schoolmates sipping
 Sugarcane, they turned and laughed;
 Children are funny things, they laugh
 In mirth at others' tears, I buried
 My face in the sun- warmed hedge

And smelt the flowers and the pain.
 The words are muffled now, the laughing
 Faces only a blur. The yeas have
 Sped along, stopping briefly
 At beloved halts and moving
 Sadly on. My mind has found
 An adult peace. No need to remember
 That picnic day when I lay hidden
 By a hedge, watching the steel- white sun
 Standing lonely in the sky.

From the above lines, it is clear that Kamala Das, nostalgic about her childhood. Memories and recollection of the days spent in kindergarten bring humiliation. Blue frocked woman who is bothered only about but failed to respect the feeling of the young one. The wound is still unhealed, the question being authoritative here is why don't you join other and blaming that she is a peculiar child. There is selfishness found in the character of the woman; here it seems that as a young child Kamala Das has got inferior thought because of the teacher it prevails unconsciously. And she accuses the young one of being a peculiar child, she also claims that the day was enjoyable for her but; unfortunately, it was ruined by her teacher. Kamala Das has mentioned as a honey coloured day of peace. Kamala Das is haunted by the remembrance of some long forgotten actions of humiliation and agony which no one can devoid and move on as a human being. Again the childhood memory is not a desirable one instead it gives her sadness. Though many of her classmates surrounded her, she stood lonely. Usually, childhood memories for most of us would be, but for Das, it is an awful one. It is a known fact that she was a kind person even when she was young. Her helplessness in forgetting it is quite noticeable.

"Poets die many times their deaths. They die especially repeatedly in the obituaries. They live again, so they not when their poems are printed after their deaths". (My story, 1.)

In reality, Kamala Das is more aware of the sensitivity in the life of a typical lady perceiving a notably uninvolved part in the gathering society than some of these ladies writers who are presenting another social and right moral belief. Her approach is entirely individual, including a touch of the fragility of an old plea to it. From the above lines, it is a very monotonous act of human beings that they do not appreciate good deeds at the right moment. Indeed they celebrate the joy in the absence of the particular person. Kamala Das in the above lines states that Poets are remembered and rewarded only after their deaths, but as a human being they need appreciation in their chaotic situation. The Poems of Kamala Das dependably have a self-attesting lifestyle for the female characters as a scholarly person, mindful, gutsy, and incorporated identity with the capacity to live individually.

"I did not know whom to turn for consolation. On an impulse, I phoned my girlfriend. She was surprised to hear my voice. I thought you had forgotten me, she said, I invited her to my house. She came to spend a Sunday with me, and together we cleaned out our bookcases and dusted the books. Only once, she kissed me. Our eyes were watering, and dust had swollen our lips. Can't you take me away from here, I asked her. Not for another four years, she said. I must complete my studies she said. Then holding me close to her, she rubbed her cheek against mine. When I put her out of my mind, I put aside my self – pity too. It would not do to dream of a different kind of life. My life had been planned and its course charted by my parents and relatives. I would be middle – class housewife and walked along the vegetable shops carrying a string bag and wearing faded chappals on my feet. I would beat my thin children, and make them scream out of mercy. I would wash my husband's cheap underwear and hang it out dry in the balcony like some national flag, with wifely pride."(My story 11.)

From the above line of Kamala Das, it is pitiable that she is not feeling consoled with her life because her parents and relatives planned her life. What she also reminds of her school friend invites her to get some consolation. Here, she depicts the surveillance of typical married women. She has portrayed instead of self – sacrificing woman towards ambivalent female characters who are searching for peace and identity. The monotonous activity of middle-class housewife, and also their destitute person is witnessed. The marital life did not provide her with any sort of comfort or solace except loneliness. She did not have the freedom in selecting her spouse. Kamala Das, also feels that marriage is nothing but to show the wealth to their family members. Though she is selfless concern person, she had faced so much of humiliation, by the people like her husband who does not have humanity.

"Getting a man to love you is easy
 Only to be honest about your wants as
 Woman. Stand nude before the glass with him

So that he sees himself the stronger one
 And believes it so, and you so more
 Softer, younger, lovelier".(The Looking Glass)

In the above lines, Kamala SuraiyaDas's is unselfish, and she tries to find the ones with her husband, by saying getting a man to love you is easy. Instead, it is the honesty, acceptance and self-denial without these qualities, and it is living without life. The fake lusty life does not have utility or no role to perform in this society. The typical female has related to the enclosed universe of the family unit. In her presence as a mother, spouse and partner she shows an essential lack of participation and firmness. As an artisan, she possesses an unbounded universe of independence, development, and obligatory. Man is worried by the anxiety of destiny and is loaded up with nervousness at the terrible conceivable consequences of life and the fear of death. Ladies do not look to the brilliant age earlier, because this past holds no foreign interest as a period of similarity and blend for them. Their great occupation was self-denial, and their official stance was self-reliance. DevendraKohli mentions the associated pointed unbiased fact that: Kamala Das has more to say about the pathos of a woman emerging from a passive role to the point of discovering and asserting her freedom and identity. . . (DevendraKohli, Kamala Das, p. 29)

"Why not leave
 Me alone, critics, friends, visiting cousins,
 Every one of you? Why not let me speak in
 Any language I like? The word I speak,
 Becomes mine, its distortions, its queerness's
 All mine, mine alone.

It is half Indian, half Indian, funny perhaps, but it is honest"(An introduction, L 8 - 14)

In the above lines, Kamala Das reveals how their relative and people around them force each even on the language we use to prompt about us and in every act of ours. This society sets us convinced rules, and we are not endorsed to live our life on our own. The above lines clearly say that the present day men do not have the privileges to use their language in whatever they do. Whether they wish to speak it or not they are forced to use the word which is spoken worldwide. If they use their word, it is not taken into account, and it is not considered as his ability instead men defeat even the freedom of speaking his tongue in a public place as it is regarded as an offence to show off himself in his society humanity try to find the help of the language which is not his own. Similarly, there is no freedom in choosing the language to communicate with this society. Whether he likes it or not, he is required to express his view in a style which he cannot show better. Deficiencies of men, gaps in communicating his views on certain things, this is because of a defect in using another language. Hence he was refused to use his specific word in conveying his opinions.

CONCLUSION

The ordinary female has associated with the enclosed universe of the family. In her presence as a mother, spouse she displays an essential potential and constancy. The artisan anyway owns an open world of self-sufficiency, growth and control. Her opportunity and her capacity can be both authorising and unbearable. Not like the soberly fixed limited self and her creative decision involves the need of standing up to new understanding and condition. These splits are not unusual either in their particular quality or the divided self-system, though Kamala Das is deserving of the focus for the courage of the matter in her work, and for the ideal models, she introduces for looking at both the dominance and perseverance. Kamala Das verse goes back to the conventional image of longing and outrage. Altruism is acting with unselfish regard for others, willingness to help others even if the result is hurtful. Likewise, Kamala Das being a poetess, wife and as a mother has undergone humiliations, this paper has focused on the kind findings and has highlighted it.

The unselfish self-sufficiency sinking on those in charge of this universal common aversion, that conveys one to the expressive of an unmistakably great image. They are the incidence of life transformed into verse and of the thinking that writing is for humanity's purpose. Kamala Das has portrayed the liberal attitude and the humanistic perspective; she has portrayed it more strongly and rebelliously. The human beings of the present scenario do not know what like is all about? Instead, they are selfish, unwilling to help other people, being inhumane. Humanity is becoming technologically influential, and they spend time with gadgets, and they seek to be lonely without mingling with others, so they tend to lose the true love, care, affection and happiness of their family members and friends. The society accepts a united female who is agreeable, acting and challenging in different ways rebellious of social support. She has woven all through her wonderful profession a progression of her poems depicting humanity, being

altruistic through her Poems. The solution for this would be humane, kind, affectionate, and to mingle, converse with others as it was in our past.

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